411 prepared so that they fit perfectly and appear to be only a single tube unless
411 examined closely. Only the outer tube can be made from wood available to
439 the Kamarakotos and they therefore have to obtain the inner tube or the blow-
gun as a whole by trading with the Maquiritares (pabanoton), which makes a
blowgun an expensive and treasured object. They do sometimes obtain only
[137] the inner tube by trade and construct the blowgun themselves. These tubes are
a major item of trade since they grow only in the Guinau and Maquiritare
country whence they are traded over an enormous area.

411 The blowgun as used sometimes consists only of the two fitted tubes, but
[824] generally a mouthpiece is attached. It is made of the hard shell of a palm nut
[322] (probably the awara, but I am not quite sure of this), cut in half, hollowed out,
[237] and pierced, so that it forms a hollow hemisphere with the breach opening of
the bore in the middle. It is fastened to the double tube with beeswax. Re-
lated tribes often have sights on the tube and the Kamarakotos told me that they
also sometimes use sights made of acure teeth, but I did not see any blowguns
with sights among them. In fact, from personal experiment, it seems to me at
least as easy, perhaps even easier, to aim the blowgun without a sight.[114]

Blowguns are commonly about twice as long as the height of the user.
A specimen in my collection is 272 1/2 cm. in length. It is very light and can
easily be held steady by the two hands near the mouth end despite its great
length. Single-tube and split-tube blowguns, such as occur on the Rio Negro
and upper Amazon, are unknown to the Kamarakotos.

[824] The darts (kunwa) (Fig. 17 C), usually about 38 - 40 cm. in length, are
made of the ribs of palm leaves, shaved until they are nearly circular in section,
2 to 3 mm. in diameter, and very sharply pointed at one end. Curare,
[278] kumawara, is applied to about 3 cm. at the pointed end, but the very tip is
rubbed clean so that a casual scratch does not inject any poison and the darts
are quite safe to handle.

278 Curare is not made by the Kamarakotos, probably because the necessary
411 plant does not grow in this region, and they do not know how it is made. They
[439] obtain it from the Maquiritares in the form of a solid, black or dark-brown,
pitch-like substance. They moisten the solid poison with water or, preferably,
casave-juice (kumachi)[115] and rub the tips of the darts in this. Since the poison
is so dark in color and the darts are light yellow, the presence or absence of
poison on them is obvious.

411 The poisoned darts, without further preparation, are carried in a quiver,
415 möiye, made of basketwork waterproofed with a heavy coating of beeswax,
237 moromba, and with a tight-fitted skin cover, see Fig. 67. The Kamarakotos
[439] sometimes make these and sometimes obtain them, of essentially the same form,
from the Maquiritares. A second basket, tsimui, uncoated and without a top,
is attached to the quiver to carry kapok or ceiba, atsari, see Fig. 67, and jaw
of a caribe, or piranha, fish, tsipirai, is attached to the top of quiver.

1/4, 1/5 [see footnotes on p. 320; category 116 - Analysis]

415 177 The several recent expeditions have provided the Indians with a considerable supply of enameled pots and plates, glass bottles and large tin cans, as well as a few table knives, forks, and spoons. The supply is not yet by any means sufficient to replace the native objects and as far as I could learn they were not articles of trade before these expeditions brought them in. Enamelware pots, which substitute for the breakable native earthenware of difficult manufacture, are eagerly sought, but the other European objects in this category are not much valued and some acquired from a previous party had already been discarded in favor of native ware. Even empty gasoline cans, which are almost priceless among many primitive people, did not seem to be especially valued. With the single exception noted, their own articles are actually better for their uses to the Kamarakotos and will not be replaced unless their mode of life changes completely.

Furniture.

352 372 The only furniture, even speaking broadly, consists of benches, hammocks, and cradles. The native bench, aponoi?, is hewn from a block of wood, usually leaving four legs at the corners, not inserted but cut from the same block as the seat (see Fig. 30). These are always very low, generally only 5-10 cm. in height, as the Indians find higher seats uncomfortable. There is a higher and more complex bench, murei, but this is used only by piaches (see "Magic and 576 Religion"). Away from home, and often also at home, the Indians sit on their haunches rather than on a bench or on the ground, but every house does have one or two benches. They do not sit down to rest, but lie or sit in a hammock. (See Roth, 1924, Fig. 81 and accompanying text, for interesting data on the evolution and variation of benches in this broad area.)

Fig. 30 — Kamarakoto Bench.
An aponoi?, hewn from a single block of wood.

513 382 As throughout tropical South America, all the Indians sleep in hammocks. Each individual has a hammock, kami, which he takes with him when traveling or visiting, and he never sleeps in any other way. The hammocks are made of

501 [322] [439] [824] The Kamarakoto paddle is skillfully carved from a single piece of wood and is much valued, as is shown by the fact that they have traded paddles from as far away as the Brazilian border. The accompanying figure (Fig. 71 B) is of a Kamarakoto-made paddle of poretade (poreta-yɛʔʔ) a wood that I was unable to identify. It has a crescentic handle and an elongate oval blade, widest near 501 171 the distal end. Nordenskiöld (1924, Map 23) has mapped types of South American paddles and the Kamarakoto paddle is generally similar to those that he shows in this general region although not identical with any known to him and, by coincidence, rather near one he shows well south of the Amazon (Yuruna, after K. v. d. Steinen). It is, however, nearly identical with the Taurepán paddle (Koch-Grünberg 1923, Vol. III, Pl. 40, Fig. 5), not known to Nor- [114] denskiöld. Roth's data, also published too late for inclusion in Nordenskiöld's map (1924, Fig. 337) show that paddle forms do indeed have a characteristic tribal distribution but that the broader geographic distribution is by no means as clear as Nordenskiöld's map suggests. Types that appear on this map to characterize such widely separate areas as the extreme southern and southeastern Amazon Basin, the central Amazon Basin, and the Orinoco Delta, all occur, in fact, within the limited region from the British Guiana Coast to the upper Orinoco, but not in the same tribe. The Arekuna paddle is a recognizable and distinct form, but the scanty data do not yet show any differentiation within the local tribal groups of Arekunas.

Rafts are not used, unless occasionally and extemporaneously. They are mainly western in South America, although Nordenskiöld was not correct in supposing them absent in the Guianas. Gumilla and Humboldt long since described their use on the Orinoco as did Crévaux in French Guiana, but of course it is true that the canoe is the typical means of water transport in this whole region.

482 [492] Since most transportation is overland and since beasts of burden are unknown (the only possibility, the dog, is never so used), carrying is done entirely in back-packs.[166] Women carry with the elaborate basketry akaiʳ and koataiʸ (see "Basketry," above), very seldom used by the men, an apparent distinction from Taurepánes and other allied tribes in which this type of back-pack is frequently, or even principally, used by men. The Kamarakoto man's back-pack (Fig. 73) is peculiar among allied Indians in its simplicity and absence of a retaining rim at the sides or bottom. It is simply a section of tough liana made into a closed loop with carrying straps attached at the sides and crude netting of bark or twine across the frame. The load, which may be quite as heavy and bulky as that carried by a woman in an akai, is tied to this frame, where it is sustained only by its own lashing. Such a pack seems inconvenient but it was invariably preferred by the men even when an apparently much more suitable akaiʸ (or koataiʸ) was at hand.

Such frames are usually carried by a loop over each arm at the shoulder. The akaiʸ and koataiʸ may be so carried, but usually are mainly or wholly supported by a head-strap. The use of a chest-strap is unusual.[167]

166, 167 [see footnotes on p. 327, category 116 – Analyst]
[text continues on p. 213]